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1st Edition: October 2010

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Ibn Katheer

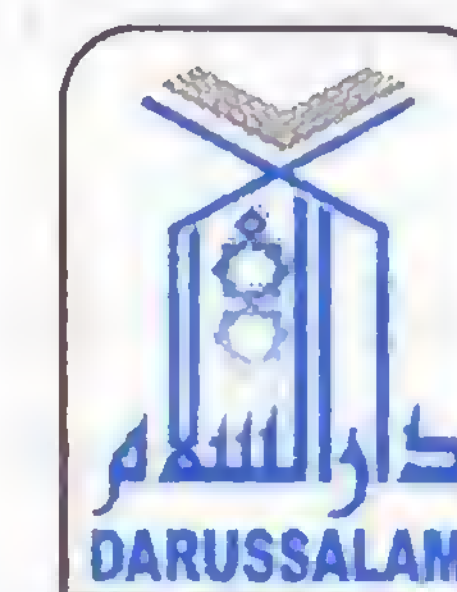
Life and Times of the Messengers

*(Stories of Moosa, Samuel, Zakariyya, Yahya, Eesa,
Dhu'l Qarnayn, Luqman, the Children of Israa'eel, Divine
Scriptures and Past Nations)*

Taken from

Al-Bidayah wan-Nihayah

Translation and Researched by
Research Department of Darussalam





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King Fahd National Library Cataloging-in-Publication Data

Ibn Kathir

Life and times of the messengers. / Ibn Kathir - Riyadh, 2010

pages: 455 Size: 14x21 cm

ISBN: 978-603-500-043-7

1- Prophets stories 2-Prophets - Biography 1- Title

229.5 dc 1431/8750

L.D. no. 1431/8750

ISBN: 978-603-500-043-7

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In the Name of Allah, the Most Beneficent, the Most Merciful

Preface to the Revision

All praise and thanks be to Allah, Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His aid in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad – who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind – is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

Mention of the Story of Moosa, Al-Kaleem ﷺ

He was Moosa, son of 'Imran, son of Qahith, son of 'Azir, son of Lowi, son of Ya'qoob, son of Ishaq, son of Ibraheem (peace be upon them). Allah, Most High, says, *"And mention in the Book (this Qur'an) Moosa. Verily! He was chosen and he was a Messenger (and) a Prophet. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him (Moosa). And We bestowed on him his brother Haroon (Aaron), (also) a Prophet, out of Our Mercy."* (Soorah Maryam 19:51-53) Allah mentions him at different places in the Qur'an and He mentions his story at several places, both in brief as well as in detail. We have spoken about this at relevant places in the *Tafseer* and we shall set forth his life story here from the beginning to the end, as related in the Qur'an and the *Sunnah*. We shall also

mention what has been related in the traditions that have been transmitted from *Isra'eeliyyat* – those which were mentioned by the *Salaf* and those mentioned by others – if Allah wills; and in Him we place our trust and on Him we depend.

He, Most High, says, **"Ta Seen Meem.** (These letters are one of the miracles of the Qur'an, and none but Allah, Alone, knows their meanings). *These are Verses of the Book (that makes clear truth from falsehood, good from evil, etc.). We recite to you some of the news of Moosa and Fir'awn in truth, for a people who believe (those who believe in Qur'an, and in the Oneness of Allah). Verily, Fir'awn exalted himself in the land and made its people sects, weakening a group among them, killing their sons, and letting their females live. Verily, he was of the mufsideen (i.e. those who commit great sins and crimes, oppressors, tyrants, etc.). And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors, And to establish them in the land, and We let Fir'awn and Haman and their hosts receive from them that which they feared."* (Soorah Al-Qasas 28:1-6)

Allah, Most High, mentions the story in brief and then He explains it in detail after that. He mentions that He is relating to His Prophet (Muhammad ﷺ) the story of Moosa ﷺ and Fir'awn in truth; that is, the true facts which were heard and witnessed by those who were present at the time. *"Verily, Fir'awn exalted himself in the land and made its people sects."* (Soorah Al-Qasas 28:4) That is, he behaved tyrannically, was insolent, exceeded all limits, committed outrages, preferred the life of this world (to the life of the Hereafter) and refused to obey his Lord, Most High, **"And made its people sects"** (Soorah Al-Qasas 28:4). That is, he divided his subjects into groups and classes, **"weakening a group among them"** (Soorah Al-Qasas 28:4). The group referred to is the tribe of Banu Isra'eel, who were from the offspring of Prophet Ya'qoob, son of Ishaq, son of Ibraheem, Allah's *Khaleel*,

peace be upon them all, who were at that time, the best people on Earth. This unjust, tyrannical, disbelieving, iniquitous king had gained mastery over them, enslaved them and used them to perform vilest, the meanest and the lowest of tasks, in addition to which, he was *"killing their sons, and letting their females live. Verily, he was of the mufsidoon."* (Soorah Al-Qasas 28:4) His justification for doing these wicked things was that the Children of Isra'eel used to study the religious texts that were in their possession, which they had transmitted from Ibraheem ﷺ; these texts claimed that from his progeny a baby boy would be born at whose hands the king of Egypt would be destroyed. It was said – and Allah knows best the truth of this – that this was revealed to Ibraheem ﷺ at the time when the king of Egypt attempted to carry out his evil desires with Sarah, the wife of Al-Khaleel ﷺ, and Allah protected her from him. These tidings were well-known to the Children of Isra'eel and the Copts spoke of them among themselves until news of them was communicated to Fir'awn by his governors and nobles when they would sit and talk with him in the evenings. Upon hearing this, he ordered that the sons of Banu Isra'eel be killed, in order to prevent that prophesied child from being born, but no precaution can circumvent what has been ordained by Allah.

It means that Fir'awn took every possible precaution to prevent Moosa from growing up to fulfill the prophecy, to such an extent that he appointed men and midwives, whose duty it was to visit the houses of the pregnant women and to find out their expected delivery dates. Then, whenever a woman would give birth to a boy, those slaughterers would kill him at once. According to the People of the Scripture, he ordered the killing of the males in order to weaken the power of the Children of Isra'eel, so that they could not resist them if they fought them. But this claim is doubtful; indeed, it is false, because this order to kill their sons was only given after Moosa ﷺ was sent, as He, Most High, says,

"Then, when he brought them the Truth from Us, they said, 'Kill the sons of those who believe with him and let their women live'." (Soorah Ghafir 40:25) This was because the Children of Isra'eel said to Moosa ﷺ *"We (the Children of Isra'eel) have suffered troubles before you came to us, and since you have come to us."* (Soorah Al-A'raf 7:129) So the truth is that Fir'awn only ordered the killing of their sons at first as a precaution, in order to prevent the coming of Moosa ﷺ. He did all this, but the Fate said, "O, you tyrannical king, who is deceived by his large army, his great power and his extensive authority! The Greatest (i.e. Allah) – Whom none can defeat and none can resist, Whose Ordainments cannot be contradicted, has decreed that this child against whom you seek to guard yourself, due to which you have killed untold number of innocent souls, will be brought up in none other than your own house and upon your own bed and he will not partake of any food or drink but yours, which is served in your home. It is you who will raise him and educate him, while you are his enemy; yet you will not discover the significance of all this, and then your destruction in this world and in the Hereafter will be at his hands, because of your opposition to the clear truth that he brings and your rejection of the Revelation given to him. This is in order that you and all of the mankind may know that the Lord of the heavens and the Earth is the Doer of what He wills and that He is the All-Powerful, the Stern, Owner of Strength and Power and Will which cannot be opposed.

Allah, Most High, says, *"And We inspired the mother of Moosa, (saying), 'Suckle him (Moosa), but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers.' Then the household of Fir'awn picked him up, that he might become for them an enemy and a (cause of) grief. Verily! Fir'awn, Haman and their hosts were sinners. And the wife of Fir'awn said, 'A comfort of the eye for me and for you. Kill him*

prevented from receiving Allah's Mercy or any good, despised or destroyed, etc.). (Soorah Al-Qasas 28:36-42)

Allah, Most High, informs us that when they arrogantly refused to follow the truth and their king made his false claim, and they agreed upon it and obeyed him in it, the Anger of the Lord, the Omnipotent – the Almighty, Whom none can overcome and none can resist – increased upon them, and He inflicted the severest of punishments on them and He drowned Fir'aun and his followers on one morning, so that not a single one of them escaped. In fact, all of them died and entered the Fire and they continue to be cursed by the people in this world, and on the Day of Resurrection, wretched will be the state of the supporters and the supported (Fir'aun) and on that Day they will be the most abject and debased.

The Story of the Destruction of Fir'aun and His Armies

When the Copts of Egypt persisted in their disbelief, arrogance and obstinacy, in obedience to Fir'aun and disobedience to Allah's Prophet and Messenger and His *Kaleem*, Moosa عليه السلام, son of 'Imran, and Allah, Most High, bared the solid proofs against the people of Egypt and showed them the miracles which dazzled their eyes and bewildered their minds, they paid no heed; in spite of all this, they would not stop their nasty activities, would not desist and would not return (to belief) – none but a few of them believed. It was said only three, Fir'aun's wife – and the People of the Scriptures have no information about her – the Believer from Fir'aun's family whose story we have already told, and the man who came running to advise Moosa عليه السلام from the farthest side of the city, saying, *"O, Moosa! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am to*

which twelve springs gushed forth, one surging spring for each tribe. Then the flow became cold and they drew water, drank and watered their riding beasts, after which they kept what sufficed to supply their needs. In addition, He shaded them with the clouds from the heat (of the sun).

These were a plenty of blessings and valuable gifts from Allah, but they did not give them the attention or respect that they deserved, nor did they give thanks or observe worship for them. Then many of them became dissatisfied and bored with them and so they asked to be given something else in their place, from the produce of the land, such as herbs, cucumbers, *foom*, lentils and onions.

Al-Kaleem rebuked them, scolded them and reprehended them for these words and berated them, saying, *"Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!"* (Soorah Al-Baqarah 2:61) It means that which you request and desire, in place of these blessings which you are enjoying may be found with the inhabitants of large and small towns; so if you go to them, i.e. and you give up this privilege – which you do not deserve – you will find there (in the towns) all those inferior foods that you mentioned, which you desire and yearn for. But I will not accede to your request, nor will I convey to you the fate which you bring upon yourselves.

And all of these characteristics which they displayed prove that they did not desist from what they were forbidden to do, as He, Most High, says, *...and commit no oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.* (Soorah Ta Ha 20:81) That is, he is surely destroyed and he is most deserving of that; and Allah is the Destroyer, the Annihilator, Whose Anger rightly befalls such a person.

The Request to See Allah

Allah, Most High, says, *And We appointed for Moosa thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Moosa said to his brother Haroon, "Replace me among my people, act in the Right Way (by ordering the people to obey Allah and to worship Him Alone) and follow not the way of the mufsideen (mischiefmakers)." And when Moosa came to the meeting appointed by Us, and his Lord spoke to him, he said, "O, my Lord! Show me (Yourself), that I may look upon You."* Allah said, *"You cannot see Me, but look upon the mountain, if it stands still in its place, then you shall see Me."* So when his Lord appeared to the mountain, He made it collapse to dust, and Moosa fell down unconscious. Then, when he recovered his senses he said, *"Glory be to You, I turn to You in repentance and I am the first of the Believers."* He (Allah) said, *"O, Moosa I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful."* And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation of all things (and said), *"Hold unto these with firmness, and*